

# DECLARATION

## Of the Faithfull *SOULDIER*S

### OF THE

# A R M Y,

To all the honest people of the *Nation*, shewing their  
Resolution to stand by the

**Good old Cause,**

**And maintain the *Liberties* and *Privi-*  
*leges* of the *SUBJECT*;**

Formerly Printed in *Canting Language*, and now Re-printed  
with Explanations in the Margent, for the better information of  
all such as desire to look to the bottom of their *DECEITS*.

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Numb. 16.13.

And Korah, Dathan, and Abiram, gathered themselves together against  
Moses, and against Aaron, and said unto them, You take too much upon  
you, seeing all the Congregation is holy every one of them, and the Lord is  
among them, wherefore then lift you up your selves above the Congregation  
of the Lord?

1 Sam. 10.27.

But the Children of Belial said, How shall this man save us? and they dis-  
pised him, and brought him no presents, but he held his peace.

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To rant and mouth is not so neer a way,  
To cheat your Brother, as by yea and nay.

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LONDON, Printed Anno Dom. 1659.

DECLARATION

Y M A

To all whom these presents shall come, I, the said

John Doe, do hereby declare

And manifest to all



I hereby declare that the said

John Doe, do hereby declare

And manifest to all

LONDON



*A Declaration of the Faithful Souldiers  
of the Army, to all the honest people of  
the Nation, shewing their Resolution  
to stand by the Good Old Cause,  
and maintain the Liberties and Pri-  
vileges of the Subject.*



Whereas it hath pleased God, our  
(c) his gracious Providence, to  
manifest to the good people of  
this distracted Commonwealth,  
(a) his Rule and Government  
amongst us; we do now ap-  
peal to the great God, (b) whom we must own  
as the great Commander of our Armies, and Ge-  
neral of our Forces, acknowledging him to be  
the first Worker amongst us.

By many signal tokens it hath been made ap-  
parent, (c) that God hath owned in a most espe-  
cial manner the poor Souldiery of this Nation,  
which must needs strike real reflections upon the  
Consciences of all sober and honest men, (d) who  
have adventured thus far, and have found *Jeho-  
vab- Jireh*, God in the Mount among us all.

As God hath made and appointed us for the  
general (e) good of the Nation, so we do most  
seriously, with real hearts own the (f) Godly  
As they stile them, that is, the Quakers and Anabaptists,

a From which the Authors of  
this Declaration have revol-  
ted.

b And who holds them in a  
chain, that they can goe no  
farther than he pleases to  
suffer them.

c Whilst they stood to their  
first principles, and were o-  
bedient to their Governor.

d That is, till they rebel-  
led, and no farther.

e That is, either as a King  
makes use of his Armies to  
destroy his Enemies, or as a  
School-master his rods, to  
scourge his Scholars to  
make them more obedient.

of this Nation, and will be a Covert to them, although to the destruction of our lives and fortunes, if God so pleases for the general good of them all.

g As the Authors of them.

h And in violating the many engagements and protestations, which they themselves have at sundry times made to their Governor.

i Which are very good, if they were in sincerity, which (their actions considered) are much to be doubted.

k Both to God and the whole Nation in these disturbances which they have lately made, whereupon (if God be not very merciful) the inevitable ruine of Religion and all civill Government will ensue.

l Which they have (to their great disgrace) too often made, and as often broken.

m Are occasioned by their unnatural rebellion.

n Far beyond their deserts.

o But as yet there is but little probability that they do ever intend it.

p And their shame and disgrace, better obedience for the future.

q With as much dissimulation as ever.

r They endeavour to persuade the people, that the Lord is the Author of their Rebellions, who are no otherwise united, than as a Company of riotous persons, who combine together to do some outrageous Act. s That is, their own private interest and advantage. t That is, when they kept close to their first principles, which by their rebellion they are now far wide of. u Nothing more true.

As for the breaches that are amongst us, we (g) claim an interest in them; for the Great God, for our sinful deserts, in our backsliding from him (h), hath laid this visitation upon us; and so we must own his most just dealings with us. The consideration of which, does cause reflections upon our hearts (i) humbly to own these his chastisements, and to consider these remarkable tokens of his love: For if we consider the (k) unworthiness of our dealings, and the (l) specious pretences which have gone along with us under fair glosses, we must confess, that what distractions are amongst us (m), are not answerable to our just deserts; But we know that the dealings of the Almighty are not to be found out; therefore we confess that we have found God (n) merciful, although we have transgressed; for with him is mercy, that he may be feared; and he hath thus dealt with us, that we might (o) take notice of his long suffering, and goodness to us; to his glory (p) let us ascribe it, and with thankful hearts (q) return hearty praise for these great mercies received by us.

q And with renewed lives, and serious resolutions of

And now to come to a further (r) serious consideration of Gods good dealing with us, we do desire to praise (s) the Lord for his uniting of the Army with such unanimity and courage, to stand for, and maintain the (t) Good old Cause so long contended for, and which the Lord (u) hath formerly so much owned, (w) although our backslidings

slidings might have given cause of a far greater judgement than hath yet befallen us, which we hope will be prevented by our (x) return, and owning our first Principles, with so much cordial affection as is at this time declared amongst us, although (y) great opposition might be expected: But that God that can throw down at a blast the loftiest Cedars, can also raise out of the earth small (z) shrubs to glorifie him, and to do his work; (a) which with heart and mind is so much desired by the faithful Members of the Army, as is at this day experienced amongst us. *pear what the ends and aims of these fellows are (which is) that all that are higher than themselves may be thrown down, that so themselves may the better be exalted,*

Therefore we pray and hope it will stir up the faithful of this Nation to (b) this consideration, that although objections may be raised against, and (c) aspersions cast upon the (d) poor despised instruments of this (e) Work; yet are we (f) unanimously resolved to maintain our (g) first good principles, and to own the Good old (h) Cause, as we have already testified; first, by our Addresses for the rooting out of all (i) superfluous and ill affected Members of the Army: and secondly, by our real desires and concordance with the (k) faithful known so to be, (l) which were turned out without any just, or lawful account given therefore.

and refused to joyn with them in their desperate designs, and others of the same metal. *l The only naming of them is Declaration enough to satisfie any sober person, what their crimes were for which they were turned out.*

(m) As God hath been pleased to instruct us so far as to begin the work, so we hope the Lord in his time will perfect the same, for the (n) general good and comfort of this Nation; not doubting, but the honest people of this Commonwealth will take notice that we are not (o) self-seekers, nor desire to be self-ended, but their conversion or destruction. *o The contrary both very clearly appear to all that have but one eye to see (except Henson) but Hypocrita cupit videri iustus.*

*x Which must be after another manner than they now do.*

*y And is very probable will be far beyond their expectations, & And after make fuel of them, as he did Nebuchadnezzar, to punish the disobedience of the Children of Israel, and after punished him for so doing.*

*a Hereby doth plainly appear*

*b That are bound in Conscience both to God and man to oppose them in their present undertakings.*

*c Not so much as they do deserve.*

*d That is, of Low and base birth.*

*e In English, Rebellion.*

*f As thieves when they joyn in a Confederacy to rob; for, *sevis inter se conveni vris.**

*g Which they never intend.*

*h That is self exaltation.*

*i That is, such as stood faithful to their first Principles*

*k That is, Haschigge, Vant,*

*m They take it for granted, that because God doth permit them a while, to go on in their pernicious Courses, therefore (of necessity) he must countenance and allow them as good.*

*n Which must be either by clearly appear to all that*

**p** Which if they did in reality but half so seriously consider, as they do here seemingly pretend, I doubt not but they would soon give off the course which they have now undertaken; all.

**q** If these fellows had any sparks of Conscience left in them, or did in the least understand what they say, they would not dare to make such protestations and invocations of the aid of God, their actions being so odious; but I fear I wrong them to speak of Conscience, to which they have bid farewell many years since.

**r** It hath been the practice of Rebels in all ages, to cloak their wicked designs with the names of Religion, and the Glory of God, whose footsteps these men now follow.

**s** That is, Quakers and Anabaptists, & Like will to like, as the Devil said to the Collier. **u** That is, in doing mischief. **w** Or in English, for the throwing down and destroying of Religion. **x** For their own private interests. **y** Their fellow Traytors. **z** As unfeignedly as they have made all the rest of their protestations. **a** They are still fixt in their resolutions to do mischief.

**b** That is, full of insincerity.

**c** The Abettors in their wicked designs.

**d** That is, Cobling Friends, as *Hewson* and others.

**e** Whoever yet did any action how desperate or pernicious soever it was, that were without exhortations and encouragements from those of their own opinions.

**f** That is, so far as he intends to use them as instruments to punish this Nation for their sins.

**g** To do mischief, **b** In English, dishonest.

conscious in these things; **(p)** assuredly knowing that the Lord judgeth the most secret thoughts, and that no practice nor thing formed against God shall prosper, who is able to do his own work without any instruments at all.

**(q)** Therefore with serious reflections upon our consciences, we do most humbly implore the Lord to bless these our honest desires, and to **(r)** go along with us in our hearty endeavours to glorify him: And truly, since the Lord hath been pleased to stir up our hearts in this great work, to the glory of God be it spoken, we have likewise from the **(s)** Faithful of the Nation **(t)** received so great encouragement & concurrence in our desires, **(u)** in one and the same thing, that it doth greatly encourage us. And we hope we shall with an unanimous courage shew our selves for **(w)** our good God, **(x)** for the *Good old Cause*, and **(y)** for the good people of this *Nation*; to whom we do most **(z)** unfeignedly present these just **(a)** intendments we are fixt upon.

And we likewise return most **(b)** sincere thanks to the **(c)** honest people of this Nation, especially to our **(d)** Cordial Friends in this City, and the places adjacent, for their many **(e)** good exhortations, and the great encouragement we have had from them in these our proceedings.

And truly we hope the Lord will **(f)** bless our **(g)** real endeavours in these our **(h)** honest principles; for we are not only desirous to

destroy

(7)

(i) destroy any Arbitrary power that shall oppose us herein, but likewise to be (k) unanimous for a present applying of our selves to the performance of that we do declare. And we desire to make these our (l) purposes apparent, hoping that the *good people of this Nation* will with serious hearts (m) join with us, as they have begun; and do not question but those to whom we have access, will faithfully own us, and give us encouragement in the same.

These (n) honest Resolutions of ours we thought fit to (o) declare to the *good people of this Nation*, not doubting but that they will own, and stand by us, as long as we stand for the *Good old Cause*, (p) desiring the Lord to own us all, and to bring us to the wished effects of our Spiritual and Temporal desires, for the publick good of the Common-wealth; and in the end to eternallize us in the blessed union and fellowship of himself in glory, is the hearty prayer and desire of all the Honest and Faithful Souldiers in the Army.

the higher powers, for their is no power but of God, and the powers that be, are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.

i In English, to rebel against their Lawful Superiour, who (they fear) will bring them to condign punishment for their offences, k That is, faithful Brethren in Iniquity.

l Which is their shame, and in the end will prove their confusion.

m That is, joyne together against them.

n Pharisaical-like applaud their own wayes, how repugnant soever they be to the word of God.

o That the World may see their knavery.

p Which if they do expect, and seriously desire, as they do here pretend, let them speedily forsake their wicked designs, and unfeignedly turn to the Lord with their whole hearts, and obey the word of God which sayeth, Let every Soul be subject to

*The Devil oft for his servants does his best;  
But now since Mortals have the Fiends possess'd,  
Seek Hell no more, but with worse men compass'd,  
Wouldst thou to life unheard-of mischief act.*

FINIS.